

Takamatsu, Japan,

August 25, 1926,

Dear Friend;

You will be interested in the enclosed statistics taken from the Fukuin Shimpo published in Tokyo by the Japanese. Note the large number of Non-resident members, Nearly all of these have really passed out of the churches. Perhaps enquirers are baptized too early and that accounts for the loss. Then too, note the figures for the attendance. Do you not think that we need a revival in Japan? This is not the time to allow the missionary forces in Japan to decrease but rather there is a great demand that many more workers be sent out.

The great rural fields have barely been touched and the native churches are not able to do the work. We beg that you will join with us in prayer that workers may be sent to evangelize Japan,

Sincerely yours,

S. M. Erickson

(Draft of Overture (to Synod) from the Hokkaido Presbytery.)
Confession of faith for candidates for baptism

we affirm our respect for, and assent to, the fundamental principles of the faith of the Apostles' Creed ^(determined on) formulated by the ancient Church.

However with the passage of time, with the consequent change in the expression of thought and the use of words, there has arisen a demand for a more easily understood confession for the benefit of those just entering the Christian life. Accordingly we have determined on the following confession for candidates for baptism :-

1. I believe in God, the righteous and loving Father, Lord of heaven and earth who revealed Himself in Jesus.
2. I believe that God made His Christ as His perfect son to save us from sin, and that God lives and works in Christ Jesus to reconcile us to God.
3. I believe that, through ^{faith in} the grace of the Cross of Christ Jesus, I have been justified and made a partaker of eternal life and the Kingdom of God.
4. I believe in the resurrection of Christ Jesus.
5. I believe in the guidance of the Holy Spirit.
6. I believe that the Holy Catholic Church is known certainly to God only, but that the church we are building in the world was originally founded by Christ Jesus and intended by Him as part of the Holy Catholic Church and that its existence is according to His will ^{founded upon.}
7. I believe that the the Scriptures of the New and Old Testaments exist through the influence of God and that the fundamental principles of the New Testament are the highest appeal of the way of faith securing to us salvation. ^{authority}

Wilt Thou, O Christ, who wert and art and shalt be, be my Companion, protecting and nourishing my faith in the paths of righteousness and love, perfect this my faith until in the world after death I stand before thy
Amen.

Hokusei Jo Gakko Building

Original lowest bid for Ladies' Residence
and One Wing of Dormitory \$89,000.
(Highest, \$110,000.)

By various economies, and cutting out
the items listed, contract price \$65,000.
Heating plant for dormitory 8,130.
Extras for residence 820.

73,940.
Less Dormitory store house 1,200.

72,740.

Balance, Architect's fees for Residence
and Dormitory 4,000.

76,740.

" " " for School Building
(payable later) 4,000.

Cash available:

Board appropriations 63,
On field - cash received 13,000.
" " - unpaid pledges 1,120.
" " - interest accruing 325.

on #2.

7 to Kusei Jo Gakko Building.

Items omitted temporarily: (Approximate)

Dormitory - 3d floor, ^{music} practice rooms.

(Stucco, instead of galvanized iron siding) - Several thousand yen -

Residence

5,000. ^(?)

Heating plant \pm 4000. \pm

Extra guest room
and
alumni room) 1800.

Covered passage to
dormitory 800.

Stationary wash-bowls
in bed-rooms - 200.

Stucco, 2d and 3 floor siding (?)

Fuel cellar 1000.

Down stairs, ^{well} drying room for laundry 800.

Furniture for dormitory 500 ^{500.} 8,600.

Grounds:

Fences, walks, lawn, trees & flowers.

\pm 6,000 - \pm 12,000 or 14,000, $\frac{14,000.}{27,600.}$

Question: -

How, if possible, to secure 30 foot strip
(+ possibly half of the roadway) south of new site, -
valued at \pm 30.00 a tobu. About 339 tobu, without
road, according to estimate of City office.



Possible Itinerary Aug 16

- | | | | | | |
|------|--------------|---|---------------------|----------------------------|-------------|
| Aug. | 16 Monday | -- 1 P.M. | Tokyo New Station | for 10 P.M. train reaching | |
| | 17 Tues | -- 10 P.M. | Sapporo | | Sapporo |
| | 18 Wed | -- -- | Sapporo (+ Otani) | | Wed a.m. |
| | 19 Thurs | -- -- -- | to Asahigawa | | |
| | 20 Friday | -- -- -- | Asahigawa to Pirika | | |
| | 21 Sat | -- -- -- | Engaru | | |
| | 22 Sunday | -- -- -- | Nokkeushi | | |
| | 23 Tomakomai | -- -- -- | Tomakomai | | |
| | 24 Nemetsu | -- -- -- | Leaving Nemuro | by 5 P.M. boat for | main Island |
| | 25 | Museum meeting (first day meeting missed) | | | |

Sept
6 Leave Japan

But I ^{have already} sent you one of these I think -
SPP

LETTER NO. 30.

JUL 1 1926

RECEIVED

ROSE KINDERGARTEN, OTARU, JAPAN,

January 1926.

DEAR FRIENDS,

Miss McCrory, superintendent of this kindergarten and associated evangelistic Mission work in Otaru, left Japan last November on furlough. Mrs. Pierson was asked to substitute for five months; so it came to pass that last November we again took up our abode in this great city, where thirty years ago we made our first home in the Hokkaido.

Over the holidays, however, we returned to Nokkeushi, where we have just spent a rather busy fortnight. We found that during our two months absence



At the entrance of the poplar lane leading to our Nokkeushi home stands this idol, Kwannon Batto, goddess of mercy concerned especially with the welfare of horses.

from Nokkeushi, new buildings had been erected, evidence that the city is growing despite the slump in market prices for mint, wheat and rice, which same produce farmers are holding awaiting better times

Farmers may gain less but one can only rejoice that living is—say 10% cheaper. The base-ball field was white under its mantle of snow, quite a different aspect from the scene when our local team played the

team from the Commercial College of Otaru. On the occasion of that memorable contest the whole town, so to speak, turned out. The staff of the town office next to the grounds, transferred their attention from their desks to the adjacent windows or the still nearer fence. The semi-paralysed proprietor of our city laundry was wheeled up the hill in an improvised hand-wagon and located beyond the orbit of even a three bagger. Even our dignified doctor abandoned his practice, and I had to wait until the following day for treatment. But there was nothing chilly about our church Christmas program, an event assembling besides the Sunday School quite a number of relatives and friends. One of the audience this year was a Buddhist priest; perhaps he came to get some hints for the conduct of Buddhist Sunday Schools; for such schools there are and in considerable numbers, too. What Buddhist teaching lacks however is reality, a somewhat important feature in anything worth while.

Thirty years ago when Mrs. Pierson and I came to

OTARU

it was with the idea of spending our missionary life in the city, but Mrs. Pierson was called to service in our girls' school in Sapporo, the capital and educational centre of the Island; so after a year or so in Otaru we removed to Sapporo where we lived for four years. Our subsequent work covered fourteen years in Asahigawa, "the second capital", and twelve years in Nokkeushi. Now Otaru is Corinth. It is a great commercial city situated on seven hills, surmounted by a College of Commerce, villas of bankers, and temples of the common people. High hills ward off winds from the West and a long break-water waves from the East; for altho Otaru is on the West coast, the shore line bends around so far that the port actually faces the East. The produce of the great central plain, the plain

thro' which Japan's longest river, the Ishikari, traces its meandering course, is largely shipped from this port. Incident to or inseparable from a city of this sort you have a vast amount of worldly possessions and world possession. The six churches are faithfully at work. The population is largely from the West coast of the Main Island, where Buddhism is strong. Our missionary residence in the city is bounded at present on the North by the snow clouds, on the West by the kindergarten, on the South by police headquarters and on the East by three dominant kinds of noise produced by engines in the R.R. yard immediately adjacent—but over looking this—by the distant gulf of Otaru and the snow clad range of the Mashike mountains.



The poplar lane leads, as it has often led the gentleman seen in its midst, to 'Three Oaks', the home of the gentleman referred to. To this home you are invited.

er, also with residence in the Capital; others, not outwardly so prosperous—one out on the hill side, apart from the whirl of the avenues, helping in a vineyard; another presiding over a Y. M. C. A. hostel, another steward to a wealthy landlord. May I parenthetically bear witness to the fact that those evangelists who have attempted to supplement an inadequate and irregularly paid salary by engaging in business enterprises of various sorts, have usual-

We are meeting again friends we used to know three decades ago:— the young man who used to peddle cakes, carrying his wares in a box on his back, now proprietor of the largest book and music store in the Capital; another young man who used to be companion to a half-witted boy, now large land owner

ly come to grief. Moralizing thereon I would fain quote, as an observer of three score years and more—"the mills of God grind slowly but they grind exceeding fine."

A few days ago in one of the city hospitals

A LITTLE BOY

one of our kindergarten pupils died. Mrs. Pierson had visited him several times during the last sad days of spinal meningitis. The father is not a convinced Buddhist but following the custom of his ancestors had arranged for a Buddhist funeral. We thought we should have a simple Christian service and were thankful to gain the father's consent. The priests were to arrive at 9.30 a. m. Accompanied by a teacher and five comrades of the little boy we arrived a little before nine o'clock and were immediately taken to the room where the ashes were placed. A great display of shining gilt, a gorgeous shrine, was the background. In front were arranged eight cushions presumably for the priests. These we occupied. The children sang "Jesus loves me". It was my part to say to the parents that all little children dying in infancy were saved through the merits of Jesus' sacrifice and that they were justified in thinking of their little boy as among the treasures in heaven awaiting those whose faith in the Way thereto would obtain for them an entrance. Mrs. Pierson gave the mother a tract written by a Christian mother who had lost a little child. Later the Otaru mother read the story and when she came to the school to thank us for our service she said "I want to know more about the faith that Christian mother had who understood just how I feel." The other day I received a letter—

THE FIRST OF ITS SORT —

from a prisoner with whom I had had previous correspondence. A young man he was who had made a failure of life hitherto but having time in the penitentiary to think it over, came to himself and wanted his deceased parents to know about it. So he bought a money order through the prison officials for a yen and enclosed it in a letter to me, asking me to inform his parents in the other world of his happy conversion. This letter caused me to ask myself several questions. I wrote him, returning the money

order (which, however, I very much wished to keep as a souvenir), that while I rejoiced with him in his reformation and believed that his parents, too, would be most glad to know of it, the only way I knew of having his wish fulfilled was to pray himself to the Lord and leave the case with Him. I do not know what the prison chaplains, who throughout Japan are Buddhist priests, may have told him when they inspected (as it was their duty to do) my letter to him, but I could not help thinking what an appeal is made to such a man by the religion that offers such easy communion with the unseen world.



Introducing you to the gentleman of the poplar lane, this time out in the country with an evangelistic companion of 25 years. This road is the main entrance to the "Home School", a big farm and dairy institution founded by Rev. Mr. Tomioka a prominent Christian philanthropist. This school is two miles out in the country from Engaru.

penny-wise lapse with a pound-foolish prolonged season of melancholy, at which critical time Mrs. Pierson had been of some comfort to her. (Her story is told in our printed report for 1910). This kindness she had never forgotten and she came accordingly to shew her gratitude. She presented the flowers, bought a Bible for two yen—thereby reducing her cash on hand to a balance not greatly in excess of her return fare—and at the same time almost pressed upon us a skein of pink worsted and a piece of purple cloth

A few days ago a woman of fifty who looked thirty five came to see Mrs. Pierson with a bouquet of

PAPER FLOWERS

a pink rose, a yellow fukujuso and a spray of lilies of the valley—the last "the kind you loved that summer." "That summer" was some fifteen years ago. The woman had made one of life's big mistakes and paid for her

that she had evidently purchased as gifts for some one at home. The flowers we still keep to remind us of a certain alabaster box of old and of the truth that seed sown years ago may not come to fruition until after many days. We have frequently written of the great opportunity for

EVANGELIZING

in Japan. This is quite true but it must be construed as meaning that many big trees have been felled, much tangled rootage grubbed away and many little patches sown. We have heard a voice saying "Prepare ye in the wilderness the way of Jehovah, make level in the desert a highway for our Lord." Some mountains have been brought low and some valleys filled in, but when one contemplates the money-blinded, pleasure-deafened man of the day, or the near-sighted student stranger to highest ideals—his ambition being power and homage, or legalized vice entrenched and complacent, or the church near Sodom and in Corinth, or false religions grown big like the Nikko cryptomeria rooted in high places and fast in the rock, or the millions born to two-dimensional lives and routine in little circles—well, two things are plain:— one is that only a mighty visitation of the Spirit's power can quicken church and society, and the other thing is that the work to be done is not yet done. Individuals are set to tasks that call for scores of workers. Every country missionary knows of millions of people who are practically unevangelized. "But" it will be asked, "are not the Christians in the churches active in winning their compatriots to Christ?" I fear we must reluctantly answer, "The great majority are not." Either they lack knowledge or they lack zeal or they lack the conviction that the unsaved are in peril. The last named, I take it, is the real hindering cause; for in some branches of the church in Japan there is a twilight zone of doubt, a modernistic blur and a substituted gospel. It is poor seeing when mists enshroud the heavens and dimness affects the vision of those who should be seers.

There is a minor cause for our un-efficiency, it is the present undefined relation of the mission with the autonomous Japanese church; which condition has proved so distracting to the missionary who would and should be sawing wood instead of defining his orientation. The present is a time so radiant with opportunity it is a pity to be drawing maps and sending in

scout reports, when one would like desperately well to get down into the fray. "In the next ten years" says a man of vision, "you will see a great turning of the Nation towards Christianity. Teachers, officials and others have gradually swung around to acknowledging the need of religion. Christianity is now fairly well known to them. It is logically the religion to be accepted. Put in the very best work you can for the next ten years. Then stay forty more years. Then you can go home." We report

TWO HAPPY SIGNS OF THE TIMES.



In front of the church building is the original out-of-doors log church with its hewn pews and stump pulpit. The hills and valleys of this domain have names like "Mount of Prayer", "Vale of Peace." The forty young men and boys in this Home school, at work in open and amidst Christian surroundings have a splendid chance of making good.

democratic ideal of church administration. This new expression of the vox populi makes it easier for the missionary to determine his present standing and his future sphere of action. At a recent meeting of our joint committee of ministers and missionaries which constitute the little Board of Home Missions operating in the Hokkaido, a member of the committee who is also on the Synod's committee on church polity, asked each of us missionaries to state frankly what we thought should be the ideal relation between

1. The voicing of an strengthening desire for a revival.

2. The approach of a reasonable mutual understanding of the proper functions of an autonomous native church and a continuously operating mission. One circumstance making a solution of our problem easier is the evident emergence of the native church from a patriarchal into a more personally responsible and, so to say,

the Church and the Missions. My years summoned me as first witness. I repeated what I have already said and written, to wit:- (a) Let the missionary live in the Provincial towns or smaller cities with responsibility for evangelizing the surrounding territory, let each missionary have at least one Japanese associate and let him have free swing within the field of his appointment. Let these two keep in constant touch with the groups of believers as they are formed, doing their utmost to secure local leadership and regular Sunday services in each group. When any group is ready to provide the support of a minister let the new church be handed over to the "Church of Christ in Japan." (b) Let the present Mission assisted groups with their present local evangelists be taken over by the Church with present salaries guaranteed by the Mission for one year, there-after to be diminished by 20 % of the present grant for each succeeding year. At the end of five years from date the present problem of Mission assisted groups should cease to exist. The above plan, which it will be noted makes the "Nevius plan" the ideal for future Mission work in Japan, seems to me to secure not only self-support, self-propagation and self-government but what is quite as important, self-respect all around. This plan does not in the least degree deny our love for our Japanese brethren. No one can witness their self-denying, heroic warfare and fail to respect and love them. It is advocated in the sincere conviction that it secures the most efficient cooperation with the Japanese church and that it defines our normal functions and realizes our commission. Should such a plan carry it would substitute the awkward attempts we missionaries have been making for years to maintain the rights we have been conscious of to a definite field of work. No matter how late he came there was always a definite piece of work for the last man called to labour in the vineyard. Should such a plan carry we would have a concrete, appealing call to those student volunteers who are looking for something heroic to do for Christ. Should such a plan carry, I believe it would go a long way towards answering the question given an autonomous native church where lies the missionary's field?

Sincerely,

GEORGE P. PIERSON.

THE JAPAN MISSION
OF THE
PRESBYTERIAN CHURCH IN THE U.S.A.

Tsu, Ise, Japan, Dec. 2, 1926.

Dear Mr. Speer,

This may not reach you in Shanghai but I will send a carbon copy to Osaka so as to be sure to get a message to you. Your letter of Sept. 15 came promptly and it was a great pleasure to hear from you; and a letter of yours in script, not typed, is surely a curiosity, in no invidious sense, and I will treasure it. I hope your days in the Kobe and Osaka neighborhood will coincide with some freedom of movement on my own part so that I can take a day or two down there to have another glimpse of you and Mrs. Speer, Billy and Dr. Kerr. There are so many things I should like to ask you and talk about with you. For instance, there is your statement that in Korea "they have already put under the church a good many of the things about which the Japan Mission hesitates." That fills me with curiosity. What can be done by the Korean Church that cannot be done in Japan? I am not a convinced cooperationist, but one who long ago ceased to need to be convinced, one of the very first of our Presbyterian group of men over 20 years ago. I am always ready to pass over to the Japanese Christians the very newest thing of which they are capable and am impatient sometimes with missionaries (there are not many of them) who hold on to this or that because "they have always done it", regardless of patent facts of Japanese capacity now to do for themselves. I would go to Kobe merely to get the information as to the sort of things the missionaries in Korea have put in the hands of the Korean ministry that we hesitate about in Japan. I take it for granted of course that you are speaking of control, not of responsibility for support in various ways. As to the latter in Japan, it has not been foreign unwillingness or unreadiness to yield, but Japanese incapacity to assume sufficient responsibility. The two lands are very different, the civilizations and the Christian communities.

Your idea of helping the Japanese ministers by gifts of books is one of the best and I should be glad to help in any way. We cannot use Mission funds for such purposes---we haven't them any way, all being needed for more primary and essential things---and missionaries personally can do little, though not a few are helping in that way. The great thing is, as you say, to stay close---always without unworthy and unwholesome surrender. Confusion and a temporary impotence at home in America and on the field have resulted from a failure to observe some clear distinctions in what may be expected and asked and what not, what given and what resisted. More, more always should be given, but with discerning love and wisdom. That reminds me to say that the Japanese Directors and Japanese staff of the Osaka Seminary hope to have a chance to put before you the case for the continuance of the institution, separate and in Osaka. The committees of the two Presbyterian Missions, North and South, are to meet about the proposal to unite---Tuesday, Dec. 7, in Kobe. Personally I still see only two courses possible, union at Kobe or simple closing of the institution at Osaka.

Hoping to see you and with cordial regards to all,

Yours sincerely,

J. G. Dunlop

Dear Dr. Speer --

In the Karisawa Audi-
Forum, Aug. 29th - when you so vivid-
ly pictured to us what the world
thinks of Christ I called to mind
Tagore's Verse, framed and hanging
in the reception room at ^{the} Karisawa
Summer retreat of the Japan's
Woman's University in Tokyo.
On Aug. 28th we had the pleasure
of taking lunch with the President
Mr. Shozo Aso, and 130 young women
and some of their teachers.
This poem of Tagore impressed me,
and Mr. Aso gave me a copy.
The Eng. translation is also Mr.
Tagore's, and is immediately be-
neath the Bengali lines -

I felt that "He" means Christ,
and was greatly impressed.

If you have not seen this, you
may like to know of this quiet
beard pointing to Christ.

The first half of the page
is Mr. Aso's explanation to me.
Sansen Ryo is the name of this
summer home. It is located
by the foothills in a beautiful
part of the large place owned by
a branch of the wealthy Mitsui family.
They are patrons of the Japan's
Woman's University. Mr. Aso
the President, is a Doshisha grad-
uate - an earnest Christian tho the
School is Non-Christian - not an-
ti-Christian - as large Christian
influences are also helping to

direct the lives of the young
women who go there - something
over 2000 at present.

Pardon this long drawn out
note - especially if it brings to
you nothing new.

God bless you all the
way.

Sincerely yours

Melrose H. Learned.

Kyoto, September 4th 1926

Sri Rabindranath Tagore's
poem at Lansen - ryō on
his visit to Karuizawa in
Aug. 1915. written under a poem
in two lines, in Bengali, his
vernacular —

He is the Supreme Path of this Soul,
He is the Supreme Treasure of this Soul,
He is the Supreme World of this Soul,
He is the Supreme Joy of this Soul.